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FOREIGN TELEGRAMS.

London, Dec. 7.

In view of the number of candidates for office the forecasts regarding the new Cabinet are most varied and wholly conjectural, but there is a growing belief that Sir Henry Campbell-Bannerman will go to the House of Lords leaving Mr. Asquith to lead the House of Commons.

Mr. Asquith and Mr. Morley are both mentioned as likely to get the Chancellorship of the Exchequer. The latter is also mentioned for the Secretaryship of State for India.

London, Dec. 8.

Sir Henry Campbell-Bannerman, yielding to the wishes of the Radicals, has decided to lead the House of Commons.

Sir Edward Grey declines to join the Cabinet, desiring Mr. Asquith to lead the House of Commons and Sir Henry Campbell-Bannerman to go to the Lords. This necessitates recasting the Cabinet.

Germany has changed her attitude in reference to the Powers and the Porte, and is urging the former to accept the latter's amendments to the Macedonian scheme.

This action on the part of Germany is attributed to a desire to recover her previous favoured position.

London, Dec. 8.

At a meeting of the Society of Arts last night the partition of Bengal was discussed. Lord George Hamilton presided.

Sir James Bourdillon said that as a Bengal Civilian he regretted the dismemberment and thought that the grievances of those who opposed it might have been met in a more sympathetic manner but he believed on the whole that the measures to effect this object were satisfactory.

Lord George Hamilton said that the word partition was misleading. What had happened to Bengal was not partition but duplication of machinery which had proved insufficient. He predicted that in ten years the change would be so beneficial that the people would ask why it had not been made before.

The Washington House of Representatives has voted eleven million dollars emergency appropriation for the Panama Canal.

London, Dec. 7.

British imports for November have increased by £2,476,088 and the exports by £3,494,861 as compared with November 1904.

London, Dec. 8.

Sir Edward Grey and Mr. Asquith called on Sir Henry Campbell-Bannerman to-day.

The *Westminster Gazette* to-night announces authoritatively that all difficulties regarding Cabinet places have been settled to the satisfaction of all concerned.

London, Dec. 9.

The following are regarded as the probable members of the Cabinet:—

Mr. Asquith, Chancellor of the Exchequer.
Mr. John Morley, Secretary for India.
Sir Edward Grey, Foreign Minister.
Lord Elgin, Secretary for the Colonies.
Mr. Haldane Minister for War.

Lord Tweedmouth, First Lord of the Admiralty.

Sir Henry Fowler, Chancellor of the Duchy of Lancaster.

Lord Aberdeen, Viceroy of Ireland.

Mr. Bryce, Chief Secretary for Ireland.

The King returns to London to-morrow evening when Sir Henry Campbell-Bannerman will submit his Ministerial list.

The military mutinies are spreading in Russia. Occasionally loyal troops intervene but the mutinies are generally unopposed.

A battalion at Maderinader seized the arsenal and marched to Novorossysk where they won over the garrison and armed the workmen.

In another case a regiment demanded the removal of unpopular officers and the Colonel complied.

The police arrested the chairman of a meeting of telegraph strikers at Moscow yesterday. The strikers replied by seizing a police officer. The prisoners were eventually exchanged.

These instances are significant of the authorities' sense of powerlessness.

London, Dec. 10.

The following is the list of the new Cabinet which the King has approved:—

Sir Henry Campbell-Bannerman, Premier and First Lord of the Treasury.

Sir Robert Reid, Lord High Chancellor.

Mr. Asquith, Chancellor of the Exchequer.

Mr. Gladstone, Secretary of State for Home Affairs.

Sir E. Grey, Secretary of State for Foreign Affairs.

Lord Elgin, Secretary of State for the Colonies.

Mr. Haldane, Secretary of State for War.

Mr. J. Morley, Secretary of State for India.

Lord Tweedmouth, First Lord of the Admiralty.

Mr. Lloyd George, President of the Board of Trade.

Mr. John Barnes, President of the Local Government Board.

Mr. John Sinclair, Secretary for Scotland.

Lord Carrington, President of the Board of Agriculture.

Mr. Sydney Buxton, Postmaster-General.

Lord Crew, President of the Council.

Lord Ripon, Lord Privy Seal.

Mr. Birrell, President of the Board of Education.

Mr. Justice Walker, Lord Chancellor of Ireland.

Mr. Harcourt, First Commissioner of Works.

Sir Henry Fowler, Chancellor of the Duchy of Lancaster.

Lord Aberdeen, Lord Lieutenant of Ireland.

Mr. Bryce, Chief Secretary for Ireland.

London, Dec. 12.

His Majesty the King has signed the formal prorogation of Parliament to the 16th proximo, but the dissolution will probably take place on the 10th idem.

A council of Workmen's Delegates was held at St. Petersburg on 10th instant to consider the arrest of Kronstaleff and resolved to defer the general strike until everything is prepared to ensure success. Telegraphic communication between Europe and St. Petersburg was reopened for a few hours yesterday and again interrupted. There are reports in all directions of the Baltic Provinces of the desecration of churches, murder of landowners and pillaging of property.

The Greek Cabinet has decided not to resign yet and is leaving the King to judge the situation.

EDITORIAL NOTES.

'When all my labours and trials are o'er,
And I am safe on that beautiful shore,
Just to be near the dear Lord I adore,
Will thro' the ages be glory for me.'

The revival work of God's Spirit is spreading. A great blessing has come upon the Christians at Saharanpur. The effect is seen in the changed lives, the growing interest in preaching the Gospel, and the faith of all in the power of prayer.

News also comes from Meerut. Many have been converted and many rejoice in the possession of a new life. We hope to give more detailed news of this work in the near future.

The establishment of a new Medical School at Lucknow, and the effort to open a new University in Calcutta, emphasizes the need of an educational revival in India. Much has been done but more remains to be done. The educational statistics for the year 1904 show that in America the figures stand as follows:—

Population of the U. S. A.	84,907,156.
School attendance " "	11,054,502.
Number of teachers " "	564,755.
School expenditures in 1904, ...	Rs. 754,372,875.

Any one who will ponder these figures will learn how much India has yet to do.

The following facts taken from the *Forman Christian College Monthly*, which quotes from "Mat" in *Capital* show much has been done to promote manufacture in India and how much of this may be credited to Panjabi enterprise.

"Biscuit factories 2, in Bengal 0; bone mills 6, in Bengal 3; breweries 10, in Bengal 0; Coach-building 6, in Bengal 3; Cotton spinning and weaving 181, in Bengal 12; Engineering Workshops 14, in Bengal 11; Flour mills 28, in Bengal 3; iron and brass foundries 41, in Bengal 9; jute mills 39, in Bengal 30; jute presses 76, in Bengal 76; rice mills 111, in Bengal 1; saw mills 71, in Bengal 1; sugar factories 17, in Bengal 8; tile works 10, in Bengal 0; woollen mills 5, in Bengal 0.

"The total factories in India in 1903, under the Factory Act, worked by steam, were 1,534 only, 208 of which were in Bengal. Bombay had 397, the Central Provinces 337, and Hyderabad 207. The great bulk of the factories in Bengal are European-owned; the great bulk of those in Western India are native-owned."

There is room for great enterprises to grow in India. The patriot will vent his zeal not in boycott but in the

construction of factories which will supply the wants of India's people.

A most valuable book along this line is Dr. John Murdoch's last book, *An Indian Patriot's Duty to his Country*, published by the Christian Literature Society, Memorial Hall, Madras (Price 12as and postage).

Forman Christian College continues to hold its own in the Athletic Field. The prizes went largely their way at the Tournament on the 27th. The rule recently passed limiting the number of times a man may appear in the tournament to one for each year if his minimum course is a good one. The effect should be to largely increase the interest of the average student.

:O:

During the month of January North India is to be favoured with a visit of the Rev. Howard Agnew Johnston D. D., late pastor of Madison Avenue Presbyterian Church of New York, U. S. A., who has come to India on a special mission to aid in furthering the evangelistic work of our missions. Dr. Johnston is a man who has been for several years most active in Summer Conferences with special work among students in America. He is also the author of a book, *Studies for Personal Workers*, which is about to be published in Chinese. His success in this form of work has led some of foreign missionaries to urge him to make a tour of the world's mission fields in order to impart to them some of the benefits of his special study. He is now in India and hard at work in Western India.

The Panjab Mission of the A. P. M. has arranged through a committee to hold four Conferences at the following centres: Dehra Doon, Saharanpur, Ludhiana and Lahore. It is expected that all the workers will be assembled at these centres and that addresses and services will be held for the deepening of the spiritual life. Efforts will be made to reach the European communities as well as the Indian Churches. Will not Christians everywhere continue in prayer that the coming of this messenger of God among us may be blessed to us all. God has done wonderful things already. Let us hope and pray for still greater blessing.

How striking are the following words of Dr. F. W. Robertson as to the Christian's assurance of immortality.

"WHAT is our proof of immortality? Not the analysis of nature—the resurrection of nature from a winter grave—or the emancipation of a butterfly. Not even the testimony of the fact of the risen dead, for who does not know how shadowy and unsubstantial these intellectual proofs become in unspiritual frames of mind? No; the life of the spirit is the evidence. Heaven begun is the living proof that makes the heaven to come credible. "Christ in you is the hope of glory." It is the eagle eye of faith that penetrates the grave and sees far into the tranquil things of death. He alone can believe in immortality who feels the resurrection in him already."

THE PLEADING REDEEMER.

In the prophecy of Hosea (ii, 19, 20) we find these amazing words: "I will betroth thee unto Me for ever; yea I will betroth thee unto Me in righteousness, and in judgment, and in loving-kindness, and in mercies. I will even betroth thee unto Me in faithfulness; and thou shalt know the Lord."

These are no doubt the Saviour-God's expressions of love to His people Israel. They embody, nevertheless, the appeal He makes in the Gospel of His grace to all who hear the joyful sound. The whole company of His ransomed form His bride—His wife—as plainly declared in the fifth chapter of Ephesians. One by one, however, He woos and wins their souls—setting before them individually the offer of Himself and all His benefits, that He may secure their hearts. Let us consider His proposals. If we have already accepted Him, we shall find strengthening for faith, and hope, and love in what He says. If hitherto we have rejected His advances, may the contemplation of His infinite excellence and the richness of His promises at length overcome our hesitation, so that we may choose Him as our own Best Beloved, the Bridegroom of our souls.

In ordinary human betrothal the man seeks to engage the heart of her on whom his own affection has been set. In the passage before us it is the second Adam, the Lord from heaven, who is seeking the sinner to yield himself or herself to Him. He is ready to close the bargain, but she has a number of objections which she thinks must prevent the engagement. She knows that yielding to Him she becomes (so to speak) the daughter-in-law of God the Father; and conscience tells her that her condition is utterly unsuitable for appearing before the Majesty, who dwells amid the light which is inaccessible and full of glory.

Her first difficulty is that she is a sinner deserving death, and utterly unable to meet the demands of the law of God. The Bridegroom replies: "I will betroth thee unto Me in righteousness." I know you are in debt, and utterly unable to pay a single farthing; but I shall meet every claim. Death is the wages of sin, but I have died that you might be offered pardon full and free. By My obedience unto death the Divine law has been magnified in both its precept and its penalty. I alone, who am the Creator and the Creature, the God and the Man in one person, owed no service, because I am Myself Jehovah; but I took it on Me to serve a lifetime, working out a perfect obedience which would entitle sinners to heaven; then I died in their room and stead that their guilt might be completely removed. My Father is for ever absolutely just, yet He can justify you for My sake. My obedience and My death shall be

counted as your own if you will accept Me as the Bridegroom of your soul. No claim can God, or law, or death, or devil make on you which these will not satisfy, so that you shall be free for ever. Let Me then betroth thee unto Me in righteousness."

"But, Lord," answers the sinner, "I am sold under sin. Satan without, and corruption within, are too strong for my power to overcome. I feel I can never be fit to dwell with Thee, Thou Holy One of God."

"Fear not," responds the pleading Redeemer. "Only accept My proposal and yield yourself to Me. 'I will betroth thee unto Me in judgment.' I came to take the prey out of the hand of the mighty, and to proclaim liberty to the captive. Yield yourself to Me to be saved, and I shall bruise Satan under your feet shortly. I shall deliver you from all your filthiness and from all your idols; and I will put My Spirit within you, and cause you to walk in My statutes and do them. Only let Me be your Bridegroom, and I shall give you the victory over every external and internal spiritual foe."

Still, however, does the poor, self-condemned sinner object, exclaiming: "Behold, I have made my God to serve with my sins, and wearied Him with mine iniquities. I am altogether vile, and utterly unworthy of Thy regard."

"It is all true," is the answer of the Saviour. "Through sin you have become loathsome in Jehovah's sight much more than in your own, and are ready to perish eternally. But My blood cleanseth from all sin. Let Me wash you, and you shall be whiter than snow. Let Me spread My skirt over you, and you shall be clothed as in a garment of wrought gold. I have taken your very nature into union with the Divine, that thus I might save and have you beside Me for ever. Let Me betroth you to Myself now in loving-kindness; then though the mountains shall depart, and the hills be removed, My kindness shall not depart from thee, neither shall the covenant of My peace be removed."

"But, Lord," says the transgressor, "my sins have reached unto the heavens."

"My mercy is great above the heavens," is the reply.

"But I am sure to fall again," says the trembling one.

"Look unto Me, lean hard on Me," says the Saviour, "I will uphold you; and even if, through careless walking, you should fall, I will lift you up again, and multiply My pardons. With unceasing and unbounded tender mercies I will encompass you; and now, therefore, let Me betroth thee unto Me for ever."

"But, Lord, I am a weak, stupid creature. I am afraid that after accepting Thee I shall backslide, and bring dishonour on Thy name and Thy cause."



"It is well," saith the Lord "that you should distrust yourself. When you are weak then you shall be strong; for, 'My grace is sufficient for thee, and My strength is made perfect in weakness.' My sheep shall never perish, nor shall anyone pluck them out of My hand. If needful, they may be chastened in wisest and tenderest love; but I will never leave them, I will never, NEVER forsake them. I change not; I am the same yesterday, to-day, and for ever. Let Me now, then, 'betroth thee unto Me in faithfulness, and thou shalt know the Lord, and be filled with the fulness of Love Divine.'"

And now what sayest thou, O soul hitherto unbelieving and unreconciled? Nothing but your simple consent is wanting to complete the transaction. Decide now for Christ. Wound Him not by postponing. Grieve not His Holy Spirit away by listening for a moment to tempters who would induce you to delay. Bow before your Redeemer and say: "I do accept Thee as my Saviour from wrath and from sin. I give myself to Thee as the Bridegroom of my soul; and now my Beloved Lord Jesus is mine, and I am His."

Of such a decision you will never be ashamed. The Lord will bless you and keep you; the Lord will make His face to shine on you and be gracious unto you; the Lord will lift up His countenance upon you and give you peace.

But someone says: "I think I have accepted Christ, but I am still anxious, for I know not whether He has accepted me."

Dear friend, be not disquieted. The Redeemer offered you Himself and thereby put Himself in your power, so that your acceptance completes the agreement, and binds Him to you AND YOU TO HIM FOR EVER. You have believed His love, and closed with the offer He makes in the Gospel of Himself and all His salvation. To as many as thus receive Him He gives the position of children of God, even to as many as believe on His name. Live, then, by faith in Jesus, faith that takes Him at His word and feeds upon His love, and trusts Him to fulfil His every promise. Cleave evermore to Him, saying:

"Fount of Joy, my Lord Divine,

Thine I am, and Thou art mine,

Nought can part my soul from Thee;

I am Thine, for Thou didst give

Once Thy life that I might live,

Dearest didst Thou purchase me.

Thou art mine, because my heart

Ne'er will let Thee more depart,

Clings to Thee her joy, her light;

Bring me, bring me to that place,

Where, enclasped in Thine embrace,

Love at last is blest with sight!"

Drummond Tract.

LITTLE THINGS.

A little leak may sink a great ship, and a little light may keep it off the rocks.

The loveliness and effectiveness of more lives are hurt by so-called minor faults than by grave sins.

Nothing is small that can hinder or help the growth of a human soul.

A small scar may mar a beautiful face; a slight rent a priceless canvas; a trifling stain a great marble; a tiny flaw a precious gem; a little fault a noble character.

Little unselfishnesses greatly multiply a life's influence.

Every young person should store away in his memory the truism of Poor Richard. "Trifles make perfection, and perfection is no trifle."

Even a virtuous person who is vain or vexatious, may exercise only a hurtful influence upon those whose lives he touches.

Charity is the salt of riches.—Jewish Proverb.

Doing nothing for others is the undoing of ourselves. The true disciple is bound to adopt the double motto, "I believe and I belong."

THE INNER LIGHT.

A famous lady who once reigned in Paris society was so plain when she was a girl that her mother one day said after gazing at her for a long time with a distressed expression, "My poor child, I fear it will be very hard for you to win love in this world—indeed, even to make friends!"

It was from that hour that the success of this woman known to the world as Madame de Circourt, dated. For a little time she took the matter sorely to heart. Then, humbly, but sweetly and untiringly, she began to be kind—kind to the pauper children of her native village, to the servants of her household, even the birds that hopped about the garden walks. Nothing so distressed her as not to be able to render a service.

As the years wore on, her good-will toward every one made her the idol of the great city which was eventually her home. Although her complexion was sallow, her gray eyes, small and sunken, yet she held in devotion to her some of the most noted men of her time. Her lifelong unselfishness and interest in others made her, it is said, irresistible, and young and old forgot the plainness of her features in the loveliness of her life.

I am not bound to win, but I am bound to be true. I am not bound to succeed but I am bound to live up to the light I have. I must stand with anybody that stands right, stand with him while he is right, and part with him when he goes wrong.

A Christian making money fast is just as a man in a cloud of dust; it will fill his eyes if he be not careful.

HINTS FOR THE HOUSEWIFE.

Strong, hot vinegar will remove paint and mortar from glass.

Keep a bottle of salad oil well corked, in a cold, dry place, and always in the dark.

A clam shell is better and more convenient for scraping a pot or kettle than a knife.

If ice is applied to a burned finger until it stops smarting, the skin will dry and leave no blister.

Dissolve a little fine white sugar in the last rinsing water when washing fine lace, and do not use starch.

Fill used cans with cold water, but let them soak away from the stove, as heat makes them harder to clean.

Rub grease on the seams of new tinware, keep in a warm place for a day, and the article will not rust in seams.

Starch and iron wire lamp-wicks for oil stoves. They will not then cause trouble in fitting them into the burners.

To remove a rusty screw, first apply a very hot iron to the head for a short time, then immediately use the screw-driver.

A very strong solution of alum and hot water applied to furniture and crevices in the walls will destroy vermin of all kinds.

A crust of dry bread dropped into a kettle of hot frying fat will keep it from burning until the cook can give it something else to do.

Do not wash the wooden bread-plate in hot water and it will not turn black. Wash with soap and warm water, and rinse in clean cold water.

Always wash off the top of the milk bottle before removing the little paper cap, since it is by the top that the delivery man always lifts the bottle.

Use a few drops of carbolic acid on the damp cloth with which you wipe off the mouthpiece of the telephone. The reason is obvious in this "germ age."

Have a little bag hung on the inside of the sewing machine frame at the left hand to receive clippings that so quickly accumulate when working at the machine.

Wash window curtains in winter can be easily accomplished by rubbing them in dry corn meal, and then allowing them to hang a little while in a brisk wind.

Keep a piece of newspaper scorching on the stove while frying doughnuts, and the paper will drive away the unpleasant burned lard odor from the house.

THE DIVINE SUGGESTIVENESS OF THE GOSPELS.

I despair of finding words to express the feelings this revelation excites. The story is quite familiar to us. We supply the sentences beforehand as the reader proceeds. Yet it has happened—one knows not how—it will doubtless happen again—one cannot tell when—that, as the verses follow one another, suddenly out of the well-known story there comes a strange thrilling sense of heights and depths never before scaled or plumbed. Something in the air, something in ourselves, something, it may be, in the voice of the reader, in sunny mornings, in country churches, when the scents and sounds of summer come through open windows, in the equable atmosphere of some vast minster, when the words spoken at the lectern are encompassed with stillness—under all varying circumstances, defying calculation and explanation—the new comes out of the old, the passion out of the commonplace, and we say within ourselves, "This thing is of God."

—The Diary of a Church-goer.

DID THIS CAT REASON?

Cats do not think—no animal does, says Mr. Burroughs. But how about the Laconia cat that found it difficult to catch the abundant English sparrow in his New Hampshire village and evolved the scheme of planting himself with his back to the street where the sparrows congregated and watching them in the reflection of a plate glass window? He has played this game for a long time—not being deceived by the window, but when a sparrow gets within jumping distance, then the cat leaps and gets his victim. And is not this reasoning?

Work is given to men not only, nor so much, perhaps, because the world needs it. Men make work, but work makes men. An office is not a place for making money, it is a place for making men. A workshop is not a place for making machinery, for fitting engines and turning cylinders; it is a place for making souls; for fitting in the virtues to one's life; for turning out honest, modest, whole-natured men; . . . For Providence cares less for winning causes than that men, whether losing or winning, should be great and true; cares nothing that reforms should drag their cause from year to year bewildering, but that men and nations, in carrying them out, should find there, education, discipline, unselfishness and growth in grace.

—Henry Drummond.

The ant-eater is a curious animal, which inhabits Brazil, Guiana and Paraguay. It feeds upon ants and termites mainly. Its short legs and heavy, long claws would cause one to suppose that it was a slow-going animal. But such is not the case, and if pursued the ant-eater often outruns the ordinary running horse. The ant-eater's tongue resembles a great red worm, and, as the animal gathers up its food with this tongue, it is quite interesting to watch the process. The tongue is so quick of movement, dashing here and there with such lightning rapidity, that it would seem that it went in all directions at once.

We must march when the music cheers us,

March when the strains are dumb,

Plucky and valiant, forward, march!

And smile, whatever may come.

For, whether life's hard or easy,

The strong man keeps the pace,

For the desolate march and the silent

The strong soul finds the grace.

Margaret E. Sangster.

THE LOAF OF OPPORTUNITY.

Oliver Cromwell is said to have observed very sapiently, "It is a good thing to strike when the iron is hot, but it is a better thing to make the iron hot by striking." The successful man is he who to a great extent creates his own occasions, and, instead of waiting for things to turn up, turns things up while he waits. The wise laborer works with a small opportunity until the Lord gives him a great one. And the Lord is apt to give the larger chances to the man who has proved himself willing to make the best use of little things. To him who gathers up the fragments, the whole loaf of opportunity is finally given.

—Word and Work.

DAILY STRENGTH.

Lord, give me strength, I pray,

To do my work to-day ;

To do it right,

With all my might,

Without mistake,

As for thy sake.

When doubt besets my way,

Let me the question lay

Before thy throne,

Where all is known ;

Where what is best

Will stand the test.

And when the day is drear,

May I keep very near,

And hear thy voice,

And thus rejoice

That I am thine.

And thou art mine.

And when my work is done,

And I can homeward run,

In thee I'll trust,

For thou art just,

And wilt supply

Me grace to die.

—George E. Wilmonton.

Great occasions do not make heroes or cowards; they simply unveil them to the eyes of men. Silently and imperceptibly, as we wake or sleep, we grow strong or we grow weak, and at last some crisis shows us what we have become.—Canon Westcott.

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